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BURMA GAZETTEER

NORTHERN ARAKAN DISTRICT
(OR ARAKAN HILL TRACTS)

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BURMA GAZETTEER [V. 3]

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NORTHERN ARAKAN DISTRICT.

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NORTHERN ARAKAN DISTRICT

(OR ARAKAN HILL TRACTS).

I. — Physical Description. — An inland stretch of mountainous country which forms the northern district of the Arakan Division of Lower Burma. It is situated between the Chittagong Hill Tracts of Eastern Bengal and the Chin Hills, and forms part of the same hill system as these two areas and as the Lushai Hills of Assam, of which it is in point of fact the most southerly portion. It lies between 20° 44′ and 20° 30′ N. and 92° 35′ and 93° 45′ E. with a total area, excluding unadministered tracts, of 1,500 square miles.

Boundaries.

At its northernmost point the boundary of the Northern Arakan District commences with a line running due east and west from Kaletwa on the Kaladan river. To the westward the line runs to the border of the Chittagong District, a distance as the crow flies of about 20 miles. To the eastward it runs to the eastern watershed to the "Buckataung" hill. It then runs in a south-easterly direction to the Kyaukpandaung range till it reaches a plateau of the same name 4,500 feet above the sea level, after which it proceeds nearly east, crossing the Mi *chaung* at a spot from 8 to 10 miles above the present Police Post of Sami. The line then continues in the same direction, and after crossing the Sami *chaung*, takes a south-easterly direction till it reaches a spot on the Peng river 10 miles above the Peng Police Post, after which it proceeds in a southerly direction, crossing first the Seik *chaung* and then the Lemro river some 10 to 15 miles further on. From this point the line then continues due south to the junction of the Maw and Seng rivers. An imaginary line should then be drawn due west from this point to the Lemro Police Post, which line is then continued west for 5 or 6 miles beyond the Lemro to a range of hills along which it then proceeds due north for a distance of about 16 miles, when its direction is again changed to the west, past the Kaladan Police Post as far as the Maw-Dok range of hills, being the

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watershed of the Pi *chaung* and situated about 4 miles beyond the Pi *chaung*. An imaginary line is then drawn due north along the Maw-Dok range till it meets the western line from Kaletwa to the Chittagong border.

The district from end to end is hilly and consists of parallel ridges of sandstone, covered with dense tree and bamboo jungle. It is drained by the mountainous torrents which form the feeders of its two main streams, the Lemro and the Kaladan. The general trend of the ridges, north and south, is parallel to the coast line, which at its nearest lies about 50 miles to the west. The valleys are for the most part narrow and confined, and wherever the rivers that they conduct to the sea have been deflected sharply from their southerly course, the gaps in the main chains are clearly traceable. The height of the more important ranges averages from 3,000 to 3,500 feet, and that of the Kyaukpandaung range is 4,500.

Detached peaks. The Kyaukpandaung plateau or peak is a very conspicuous flat-topped hill in Arakan visible from nearly every high point on the Yoma and Victoria watersheds. Water is procurable on the top, and there is a mule road or track over it from Paletwa to Sami. Helio communication between Sami Police Post and Paletwa *viâ* Kyaukpandaung and to the other parts of the district could easily be maintained. A signalling map of Kyaukpandaung drawn by Captain G. C. Rigby may be found in his "History of operations in Northern Arakan and the Yawdwin Chin Hills, 1896-97."

Captain Rigby says: "Kyaukpandaung hill near Sami is visible in clear weather (distance 62 miles). Communication could be established through That Ka Daung hill above Pengwa Guard (40 miles)—to Kyaukpandaung (28 miles), to hill above Paletwa (14 miles)." A magnificent view of the surrounding country north, south, east and west can be obtained from Kyaukpandaung.

Rivers. The Kaladan river enters the Northern Arakan District from the Lushai Hills at its most northerly point; it traverses the western portion, passes Kaletwa Police Post, Daletmè Police-station and Paletwa, the District Headquarters, which is perched prettily situated on its right bank in a narrow valley, and not far below this point crosses into the Akyab District. From Paletwa southwards it is navigable for steam-launches and for large boats for about 150 miles from Akyab. The name Kaladan is derived from "dan" a place and "Kala" a foreigner, as it was on this river that the Kings of Arakan located their Bengali

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slaves. The tide is felt as far north as Kondaw, a Chaungtha village situated 15 miles above Paletwa. Above this the river is a succession of rapids and shallows, whilst above the Sulla stream the bed is excessively rocky. Its principal tributaries are the Sulla, which joins it about 12 miles above Kaletwa Police Post, the Ralet, the Kalet, the Palet, the Kin and the Mi, which also receives the Sami and the Pi. The valleys of the Palet and Kin are fertile and open and a good quality of tobacco is now being grown there. The banks of the Mi are inhabited chiefly by Mros as far north as the river's junction with the Sami; the narrowness of its valley, however, affords but little space for tobacco cultivation, as is the case also with the Sami. Tribes of Shandus are located to the far north on the head waters of the Mi, or as it is sometimes called the Tishi, whilst to the south-west are found a small tribe of *Kaung-tsos*. With the exception of a few miles above its junction with the Kaladan, the Mi is a very shallow and impracticable stream. The Pi, which runs parallel to the Kaladan on the west, is navigable for large boats up to the latitude of the Kaladan Civil Police outpost, and thence is a small mountain torrent flowing through a country inhabited by Mros and Kamis.

The Lemro has its sources in the Eastern Yoma mountains, the watershed between Arakan and Upper Burma, some distance to the north of the latitude of Daletmè, and after a course due south for about 60 miles, is joined by the Pi from the east, and turning westwards receives the waters of the Or from the north and then, after running south and west for about 8 miles, it takes an abrupt turn to the north and receives the waters of the Peng. On the head waters of these streams reside tribes of the Chins and Shandus of whom little is known, but below their junctions are tributary Chins whose villages are found from this point south to within a few miles of old Arakan, or as it is now called Myohoung. On the Ru stream are three or four villages of Mros who settled there by permission of the Chin clan who claimed that part before it was administered from Northern Arakan. The Lemro at its mouth is much silted up and the tide ascends only a few miles, so that in the dry weather small boats alone can pass up, whilst in the rains the current is very rapid. Above the mouth of the Ru, the Lemro is joined from the east by two large streams, the Wet and the Seng, which receive the greater part of the drainage from the south-east; the valleys through which they flow are sparsely inhabited by Chins.

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Soils. The soils are all for the most part composed of red clay and gravel, and are by no means rich in organic or any other matter except along the banks of streams and valleys.

Much of the ground under cultivation is of such an extremely steep nature, that with very heavy rain the loose soil could hardly fail to be washed off the face of the hills.

The result is that signs of earth erosion may be seen on all sides, and so serious are the strides taken by it here that it was found necessary to take steps to stay it in order to save Government buildings.

Climate and Rainfall. The climate is notoriously unhealthy, especially in the valleys and along the river banks, owing to malaria consequent on the vast extent of uncleared jungle on all sides, and to fogs which are prevalent throughout the year, and to constant severe changes of temperature. March, April, May, June and October are especially deadly months. During the cold season, from November to the end of February, the weather is very pleasant and distinctly chilly at night and in the early morning. The rainfall averages from 120 to 130 inches. Cyclones occur at intervals and slight earthquake shocks have occasionally been felt, whilst serious floods occur once every 8 or 10 years. During the year 1906 the Lower Lemro Police-station was nearly washed away by the Lemro river, whilst the barracks of the men at Sami were entirely demolished by the flooded state of the Mi and Sami rivers. Much harm was also then done to riverside cultivation.

Temperature. The temperature varies from 58° to 103°, extremes which are attained in January and May respectively.

Humidity. Owing to showers of rain and fogs at various intervals throughout the year, the air is fairly humid except during April and May, when everything is burnt up by the sun's rays.

Winds. Severe winds and hail storms which occur during February and March often do much damage to tobacco crops, buildings, and pigs and poultry. The severest hail storm ever experienced in this district occurred during the year 1903 when hail stones of an immense size fell.

Geology. The geology of the District has as yet received very little attention, but the rocks composing the hill ranges, which form its chief feature, are in all probability tertiary with some perhaps of cretaceous age. Specimens of lignite have been obtained, but no good evidence as to the existence of coal has been produced. The cliffs of Kyaukpandaung are of a flake shell-like consistency which are continually falling off and crumbling away in large flakes.

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Little is known of the flora, but as these hills are a continuation of the South Lushai Hills system, we may regard the flora as identical with that of those hills. The forests are constituted of such trees as "Dipterocarpus turbinatus," "Sauranja punduana," "Schima Wallichi," "Duabanga sonneratioides," and several species of figs; while palms such as "Pinanga," "Caryota," "Licuala" and "Calamus" are doubtless frequent. Bamboos are everywhere plentiful and are rafted down in large quantities to Akyab, down all the principal streams. The revenue collected on bamboos varies from four to five or six thousand rupees annually. Teak springs up readily everywhere and abounds at Paletwa, Daletmè and Sami, and would, if planted out into plantations and tended, give eventually a very good return. Cinnamon trees and dwarf oaks are met with on Kyaukpandaung hill. Several full-sized cinnamon trees are now standing in Paletwa where they were planted experimentally many years ago. Sweet limes, shaddocks, limes and mangoes would all do well here if the trees were only properly attended to. Flora.

Goats, pigs, hill and low-land cattle and a few buffaloes are bred principally by the tribes that they may be used for sacrificial purposes solely. The hill cattle (Burmese) "Taung Nwa," or as they are called "Mithun" or Gayal, are bred principally by the Kamis and other hill tribes. These animals, the bulls of which are valued at from Rs. 80 to Rs. 100 each, are rarely found in Chaungtha or Arakanese villages. The origin of these fine animals has not been clearly traced. They are said to be the offspring some generations back of the common cow and "Bos gaurus" or Indian bison, but the question of its breed seems to be still an open one. Were the people not to slaughter their hill cattle for sacrificial purposes in certain portions of the Hill Tracts as soon as they reach a mature age, there is no doubt that solitary bull bison, by interbreeding with the cows, would in time considerably improve the breed. Unfortunately no sooner does a hill bull or cow begin to reach maturity than it is considered ready to be sacrificed, in fact, the larger the bull or cow killed, the higher is the owner held in the estimation of those invited to the feast. The result, so far as the quality, size and breeding of these animals is concerned, is, as can be imagined, that improvement is considerably retarded. Gaur or bison, again, are becoming scarce, and until quite recently they were everywhere being systematically and ruthlessly hunted and shot down regardless Fauna. Cattle.

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of sex or size, and the fact that they rarely enter a cultivation. Parasites or ticks infest all the cattle in Northern Arakan and do a great deal of harm to young animals, many of whom, especially young goats and calves, succumb to their sufferings. It is not possible to walk through the short grass in the middle of Paletwa town even without finding a number of these animals attached to one's boots and nether garments. English dogs have to be very carefully tended, otherwise they suffer terrible torture and lose weight.

Game. The wild animals found include the elephant, the rhinoceros (one variety only "Rhinoceros sondaican"), the gaur (these two last-named are now becoming very scarce), wild boar, barking deer, sambhur, three varieties of leopard, the black, the common, and the clouded, the tiger, the bear, the binturong or bear cat, otter, several species of wild cat, and two species of flying squirrel. A few hog deer are occasionally put up in the heavy grass in the valleys, but they are far from plentiful, indeed, the same remarks are applicable to all the deer tribe of this district. There are three or four species of monkeys, including the Lungoor, Gibbon and common brown pest which enter and destroy crops. The red Arakan serow, another larger species of serow of a darker colour, and the goral are to be met with along the slopes and cliffs which face for several miles the rocky heights of Kyaukpandaung, an eminence or rocky plateau situated some 4,500 feet above sea level some 25 miles to the east of Paletwa. Woodcock are occasionally met with along the wooded slopes, hill streams, and valleys surrounding Kyaukpandaung and other neighbouring heights. With the exception of jungle fowl, game birds are scarce everywhere. Geese, duck, teal and snipe are conspicuous by their absence, but the large imperial pigeon and the common green variety are not uncommon. The argus pheasant and the common black variety are occasionally seen but are by no means plentiful. Peafowl, although plentiful in other districts, have never been seen or heard of in Northern Arakan. Two or three species of horn bill are fairly common.

Fish. All the streams, especially in their upper reaches where rocks, rapids and deep pools are met with, abound in Mahsir and other fish. The best rivers for Mahsir are undoubtedly the Kaladan and Lemro above Kaletwa Police Post, and at Lower Lemro, and between that Police-station and Pengwa, and at the junction of the Peng and Lemro streams.

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II.—History and Archæology.—Prior to 1784, when Arakan was conquered by the Burmans, the Arakan Hill Tracts had always paid tribute to the Kings of Arakan who administered it through the aid of the Chiefs of the various tribes recognized by them. In 1826, after the first Burmese war, the Arakan Hill Tracts, with the rest of the Arakan Division, came into the possession of the British. The Hill Tracts then became a portion of the Akyab District. History.

The Hill Tracts formed for many years portion of the Akyab District. Inhabited by wild tribes continually at feud with each other and committing raids not only in the hills, but occasionally in the Lower and more civilized country to the south, it was found impossible for the local Officers to do more than make occasional expeditions for the punishment of marauders. (Accounts of these various expeditions and the result achieved may be obtained by a perusal of Major W. G. Hughes' work on the Hill Tracts of Arakan, published in 1881, and the reports on the Administration of the Hill Tracts of Northern Arakan from 1870 to 1877, and subsequent reports on the Administration of the Chin Hills.)

In 1865, in order to bring the country more under control, the Hill Tracts were separated from the Akyab District and made the separate charge of a Superintendent.

In 1868, in order to encourage trade and traffic with the hill tribes and gradually to win them over to a more peaceful attitude towards the people of the plains, a market was established at Myauktaung about 68 miles north of Akyab, and the Superintendent made his headquarters at this place. This market proved a great success, and the hill people soon learnt to do a large trade in sessamum, cotton, tobacco and other hill produce with dealers from Akyab. In 1876 new arrangements being found necessary, the Superintendent's headquarters were moved from Myauktaung at the foot of the hills to Paletwa, about 40 miles further north, where they still remain and where they are more central.

Since then Myauktaung has been detached from the Hill Tracts and added to the Akyab District.

Shops or enclosed bazaar stalls in charge of Chittagonian "bunyas" are now in full working order at the following Police Posts in this district, *viz.*, Kaletwa, Daletmè, Sami. Lower Lemro and Pengwa. Other Chittagonian shops have also been established at the following villages, *viz.*, Ngadet, Tarwanaing-bedon and Nga Myin Thaung. These shops are patronized by all the tribesmen from far and near, from both the unadministered as well as the administered area.

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Salt, food stuffs, wearing apparel and dry goods of all descriptions are purchased. Military bugles of French manufacture, costing from Rs. 25 to Rs. 30 each, are fancied and in great request by the Shandus who consider all calls or sounds emitted from the instrument good music and worth listening to. These Chittagonian stall-keepers appear to be doing well, for several of them have recently been enlarging their premises. There is a large dry-goods bazaar at Paletwa, but all the shops and trade are in the hands of Chittagonian bunyas or traders who buy up all the tobacco and rice they can lay their hands on, for little appears to be done in this respect by the hill people and Chaungthas themselves. The people cannot, although it is badly needed, be persuaded to bring in their vegetables and fruit once or twice a week to Paletwa for sale in an open bazaar, as there is apparently no inducement for them to do so and not sufficient demand. This is probably due to the sparseness of the population and to the fact that the local people, especially the Chaungthas, are not well enough off to make it worth the while of the tribespeople to bring in produce for sale. Neither bread nor butchers' meat is obtainable here for the same reason.

The country has been gradually settling down and friendly relations with transfrontier Chiefs and their people have been steadily improving.

Archæology.

The Arakan Hill Tracts is not rich in archæological matters.

There is really nothing of archæological interest to be met with anywhere within the Arakan Hill Tracts with the exception of two old pagodas situated on the top of inaccessible hills overlooking the Kaladan river, *viz.*, the U Tha Lin and Kon Daw pagodas. The firstnamed is situated 43 miles from Paletwa, whilst the second is distant some 26 miles. These two shrines, which are much reverenced by the Arakanese and Chaungthas in the neighbourhood, were said to have been erected by So Me Gyi, the Chief Queen of King Min Pa Loung of Arakan, who was also the builder of the famous Urittaung pagoda situated on the western bank of the Kaladan river.

Archæological remains amongst the various hill tribes, who are entirely spirit worshippers, and who use bamboo only for building purposes, are conspicuous by their absence.

Political.

An account of the disturbance between the Kôns and Shandus and the circumstances which led up to it and which culminated in the deaths of 26 Shandus of the Sabong tribe may be found in the "Reports on the

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Administration of the Chin Hills for the years 1906-07 and 1907-08."

This disturbance necessitated the holding of a meeting between the Superintendents, Lushai and Chin Hills, and the Deputy Commissioner, Northern Arakan, for the purpose of not only settling the feud between the two contending parties, but in order that a report might also be drawn up and submitted to Government as to the advisability of adding to Northern Arakan some 2,000 square miles of hitherto unadministered territory situated to the north and east of Kaletwa. The meeting was held at the transfrontier village of Lakè Chief Washaung in December 1907, and reports were submitted in due course by the officers concerned. The matter of acquiring the new territory referred to is now under consideration.

III.—The People.—The population of the area under administration was 8,790 in 1872; 14,499 in 1881; 14,628 in 1891, and 20,682 in 1901. The figures for the enumerations prior to 1901 are, however, of questionable value.

There are no towns, and the number of the villages according to the census of 1901 was 27 only,—the total in reality is now 334,—but outlying villages or hamlets were combined for census purposes under their respective headmen who then numbered 27, now 28. A hamlet, however, is sometimes composed of only one or two houses. The population of Paletwa, the district headquarters, was only 481. The density of population (rather less than 14 persons per square mile) is lower than that of any other district in Lower Burma, except Mergui. The people have apparently increased very rapidly between 1891 and 1901, but the earlier enumeration was admittedly defective.

Race and occupation.

The tribes residing within the administered area may be classified as follows:—

(1) Kamis.	(5) Chaws.
(2) Mros.	(6) Khaungtsos.
(3) Chaungthas.	(7) Ahnus.
(4) Chins.	(8) Kôns.

The principal races are, however, the Kamis, the Mros, the Chaungthas and Chins. The other four tribes are hardly worth mentioning, as taking them altogether they do not aggregate more than probably six or seven hundred people.

Kamis.

The Kamis, who numbered 13,300, form more than half the population. They are a hill community speaking a dialect allied to Chin, and are no doubt themselves of Chin stock.

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Three or four generations ago they dwelt in the mountain ranges to the north-east, but having quarrelled with their neighbours, the Shandus, they were driven down towards the Kaladan river. Like all the hill people they are divided into clans, and doubtless in their original habitat had their own lands and obeyed influential heads of clans. Their forced immigration has destroyed all this however, and now they are scattered and confused though keeping together in villages composed for the most part of members of the same clan under a Chief or "Taung Min" whose office is generally hereditary. "Taung Min" is a Burmese word derived from "Taung" a hill, and "Min" a chief. Their own word for chief is "Ah Raing." The name Kami is the one by which they call themselves and means "man." The Burmese, however, as is their wont, have seized upon the peculiarity of their dress which hangs down behind like a tail and adapting the word "Kami" to their own language, make it into "Kwè Mi" from "Kwè" a dog, and "Mi" a tail. In features, language and manners, they are of the same family as the Burman.

The dress of the male Kami is a long homespun cotton cloth about one foot in width, which is passed several times round the waist and once between the legs, the coloured end hanging down in front and behind. The hair is knotted over the front part of the head, and a long twisted white cloth is bound round the head so as to make a turban, standing well up over the forehead. This adds to the height and sets them off to great advantage. They are generally well set up and muscular, but vary greatly in stature. They are wary and occasionally deceitful. "Their distrust is the result of their dealings with people who they know deceive them, and if once convinced that you will keep your word they will always trust you." Generally speaking they are more open to improvement than any of the other tribes, not even excepting the Chaungthas, and there can be no doubt that they are now fully able to understand the benefits of peace and trade, and are desirous of changing their former predatory habits.

The Mros, with a population of 2,500, are also a hill tribe, and like the Kamis in a low state of civilization. The language spoken by them is more closely allied in some way to Burmese than to Chin, but they are probably closely connected with the Kamis ethnically. Their manners, customs and religion are identical, and their language differs from that of the Kamis only as dialects of the same language. The Mros wear but a small blue waistcloth about

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4 inches wide and are not particular as to their headdress or personal appearance. Their houses, too, are small, and although they are all-round better workers and cultivate larger clearings than the Kamis, the desire for improvement is perhaps not so great. The women of both tribes dress almost exactly like. A short dark-blue cloth reaching to the knee and open at the side is fastened round the waist with a belt of cords covered either with large beads, or copper rings. Over the breast and shoulders two small strips of cloth worked with beads or other fancy work are generally worn. Many of the men now, however, as well as the women, are taking to Chaungtha mode of dress so far as the white cotton jacket and the silk "Pawa" or shawl is concerned. The latter is tied round the head to set off the coiffure. A few of the men who have long been in touch with their Arakanese brethren also wear the long "loongyi" or loin cloth. Unlike the men, the women of all the tribes are very squarely built, but the habit of carrying very heavy weights on their backs in baskets with a band passing over their foreheads up precipitous hill paths, make them walk with a constrained and waddling gait. Some, when young, are good looking, but constant labour and exposure soon destroys their personal appearance. The Mros live on the Mi, a tributary of the Kaladan, and on some streams to the south and appear to be looked upon by the others as inferior to themselves. Like all the hill tribes, the Mros are not very cleanly in their habits and have the usual aversion to water. It used to be their custom to form a nest as nearly musket proof as they could make it, on some high tree connected with the ground by a bamboo ladder, in which men, women and children took refuge in case of attack, cutting away the ladder after they had ensconsed themselves in their perch. This practice has now died out owing to the freedom from danger which they now enjoy.

Chaungthas.

The Chaungthas, with a population of 1,100, are now only found in the valleys of the district. In manners and customs and language they differ but little from the Arakanese and Burmese, and belong to the great Burman family. "Chaungtha" simply means "the son of the river," from "Chaung" river and "Tha" son. They are a quiet, pleasant, lazy people more like the Burman than the Arakanese in disposition, but not so well set up or as good looking. Their dress consists of the Arakanese waistcloth of dark home-spun cotton and the white turban, the hair being tied in a knot on the top of the head. The women wear the Arakanese petticoat which is the same as the Burmese save

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that it comes further round so as not to expose the leg in walking. The colours, however, are sad, and throughout the whole Arakanese family, especially amongst the women, there seems to be a want of appreciation of the harmonious blending of gorgeous colours so dear to the heart and eye of the Eastern Burmans. Tattooing is practiced, but not as in Burma, the utmost being a few charms on the back, shoulders, legs or arms. Though professedly Buddhists, the spirit worship of their fathers finds a much larger place in their hearts, and many customs common to primitive tribes are strictly observed. The written character used by the Chaungtha was originally the same as the Burmese, but in repeating the alphabet they call some of the letters by different names. The books used by them are written on rough home-made paper cut to look like palm leaves, and the character used in their books differ greatly from the usual Burmese form. This it would appear arises from the originals having been copied by Bengali writers who were ignorant of the true form.

Chins.

The Chins are the most widely spread of all the tribes and inhabit the Arakan Yoma mountain range east of the Lemro river that divides Arakan from Burma, and extends far south down into the Sandoway district and across the Yomas into the Pegu Division. Though it is acknowledged that they are of the same family and universally tattoo the faces of their women, a practice peculiar to their tribe, yet there is a great difference between the dialects of those who are brought captives from the east side, and of those who inhabit these hills. Generally speaking, they are shy and averse to improvement, cultivating neither cotton nor tobacco for sale. They are divided into numerous clans, each of which is located on certain tracts sufficiently large to supply them with cultivation, the boundaries of which they never exceed.

It has been said that the custom of tattooing the faces of the women was adopted to prevent their being taken by the Burmese rulers, and this is the explanation almost universally accepted in the plains and in the Pegu Division. It has also been suggested, however, that they mark them thus so as to know them when carried away by other tribes, and also to enable them to conceal the women of other tribes captured by them and taken into captivity as slaves.

Although not understood by either Kami or Mro, their language has many words in common with theirs. The men knot their hair over the forehead and the waist cloth

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is in these hill tracts reduced to the narrowest dimension. The covering in fact can hardly be said to have the slightest pretensions to decency. Those of the tribe who live east of the Yoma mountains dress somewhat differently.

The women wear a short waistcloth which is open on both sides and smock frock like that worn by the Karen, but very short. Further south the clans wear it long.

Chaws.

The Chaws who are a small tribe numbering perhaps some 220 people, are probably an offshoot of the great Aryan family. Tradition says that they were offered as pagoda slaves by a pious queen of Arakan named Saw Mè Gyi some three centuries ago, when Arakanese influence and tenets of Buddhism extended far higher up in the hills than the limits of our present control. Their duty was to keep in order some pagodas which are now more or less in ruins. Their language is distinct, and unlike the original tribes or the Chaungthas, they contract marriage strictly amongst their own class. The hair of the head of both sexes is arranged at the back of the head in the manner resembling the Singalese. They are noted for their peaceable law-abiding natures. Their sharp features and hirsute appendages distinctly point to their connection with the Hindu family at some remote period.

Khaungtsos and Ahnus.

Little is known about the Khaungtsos (250) and the Ahnus (150), who talk nearly the same language. The Ahnus are to be found living in a village difficult of access lying to the east of Daletmè at the source of the stream which was recently visited by the writer. A few of the former settled down within the administered area along the northern frontier about ten years ago, whilst the latter arrived some twenty years ago. A number, however, of both tribes are still settled in unadministered territory to the north of Kaletwá and east of Paletwa. There is little, if any, difference between the appearance, dress, mode of life, and customs of these two tribes, and both bury their dead.

Kôns.

The last division of our tributary tribes to be noticed are the Kôns (250), who are more are less allied to the Kamis, and who now with their leader Bahè are under a cloud for having resisted the demands and treacherously slain, in February 1907, 28 of a foraging or tribute-collecting party of 32 Shandus of the Sabong tribe under the leadership of their Chief Birhu, who was also killed. The Kôns, in anticipation of being attacked by their more powerful and warlike neighbours, the Sabongs, have now moved near the boundary line of our northern border so that they may be in a position to cross over into British territory and claim

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our protection should they be worsted in any future encounter with the Sabong Shandus, who, however, have promised to abstain from molesting them pending a settlement of the question as to the amount of compensation to be paid to them by the Kôns. The latter has since been fixed at Rs. 3,000, whilst the Kôn Chief Bahè was ordered to be deported to Akyab jail, where he is now

Shandus. Although the Shandus do not occupy any portion of the administered area, and little is known about them, their chiefs occasionally visit the Deputy Commissioner at Paletwa, Daletmè and Kaletwa. The headquarters of the Shandu tribe of Sabongs was visited by Mr. Greenstreet in the year 1896. Two friendly visits were paid to the present Deputy Commissioner by the Shandu Chief Washaung or Vanshuma of the Yallaing tribe, the first one being made in December 1906 and the second one at Kaletwa in April 1907, when a gilt gong was presented to him with all due ceremony in presence of a large gathering of people from both sides of the frontier, who disposed of several head of cattle and numerous pots of Khaung or rice beer. Another Shandu Chief of the Bokè tribe, Ngauk Laing by name, who with Washaung was also to have been made the recipient of a similar favour by Government, failed to put in an appearance through having spiked his foot on a bamboo whilst out shooting. The presentation of his gong was indefinitely postponed. The Shandus closely resemble the Kamis in appearance except that the latter are handsomer and physically better built all round.

Both belong to the same Mongolian family. There is but little difference otherwise between them and the Kami tribes, but the Shandus bury their dead whilst all the Shandu clans erect cairns and posts of wood to mark their burial grounds. Cremation is as a rule practised by all the tribes except the Shandus and Kôns. There is one exception to this however. In the case of those who have been killed by wild beasts or alligators there is seldom any ceremony held over the body, nor is it cremated. The bones also are not collected and deposited in a separate hut, nor are steps taken for providing the names of the deceased with the customary food supply. The explanation of this custom given by the people is that the hill lore abounds in legends and stories tending to prove that when for those who have departed this life by other than natural causes, obsequies are performed similar to those which are bestowed on those who die in the usual way, the members of the same family have again fallen victims to an alligator's

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hug or a tiger's embrace. In the case of the death of a chief, the corpse is kept for several days, the length of time varying according to his status. It has been ascertained by the writer that the body of an unusually influential chief was kept as long as twelve days during which period a kind of wake was kept up night and day, and a quantity of khaung, which is not so intoxicating as its equivalent in whisky, was consumed. The burial places of many of the clans, and especially of the Chins, are worthy of attention. They resemble miniature Stonehenges and consist of a slab of stone lying across four or six hewn pillars. Under this slab deep in the earth is placed an urn containing the bones of the deceased after cremation has been performed. Round about are the skulls of animals sacrificed at the funeral rites. Should the deceased, have been a mighty Nimrod his favourite spear or gun are deposited by his clan along with his bones to enable him to hold his own against wild animals and to provide himself with food. They hold but a vague idea of a future state, and are quite contented when they shuffle off this mortal coil to have placed near their bones, after cremation every month for the space of one year, sufficient rice to satisfy the appetite of the departed. The Shandus appear to appreciate far more than the Kami the desirability and necessity of retaining their position and prestige by strengthening their clans by mutual alliances with their powerful septs.

Their women do not, like the Kami, wear such a short kilt or petticoat, but wear a long cloth like the Burmese "thamein" reaching down to the ankle. They are also treated far better than the Kami women and are not subjected to as much drudgery for their liege lords.

The Shandus are said to be known to the Burmese and Yaws of Upper Burma by the name of Myauk Chins and also as "Baungshes," though the most universal term is "Ayaings" (wild men).

The Shandu women, who are inveterate smokers, use a water hubble-bubble pipe from which they collect and remove from time to time for their men all nicotine deposited therein. This disgusting fluid or nicotine essence, when sufficiently strong or matured, is poured into the gourds from which the small gourds carried by the men are filled. The liquid appears to act as a stimulant or mouth cleanser in the same way as a chew of betel or tobacco, but it is only taken in small sips and then discharged again from the mouth and not swallowed. A chief will pass his nicotine gourd for a

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dram, and expect a sip to be taken from it in the same manner that snuff used to be passed round in bygone days. The Shandus also inhabit the mountainous region east and north-east of the Blue Mountain, a peak in the Arakan Yoma range at the extreme north-west point of the Province; but there are outlying tribes on the Mi and on the head-waters of the Lemro, who would seem to be among the more civilized of the wild tribes, for they are rich in poultry and pigs, and some amongst them have wooden houses. They are polygamous by right, but rarely so in practice. They can marry two sisters at once, differing therein entirely from the Burmese. They bury their dead in a supine posture in a grave lined with stone. Daughters are excluded from succession, whilst widows are left to the charity of the eldest unmarried son who inherits all the property. They sacrifice animals to the moon and sun, and although they resemble the Kamis in appearance, their language is totally different.

Food. Rice varied with fresh and dried fish, yams, pumpkins and bamboo shoots, is the staple food of all classes. Kamis and all other hill tribes live upon a meat diet whenever and as often as they can afford to kill pigs or hill and low-land cattle.

Amusements. The principal amusements of all these hill tribes are drinking and eating. Feasts are held at which much rice beer and meat is consumed to the accompaniment of gong and drum beating and bamboo pipe music. The sound issuing through the latter can hardly be called music. It is a weird, droning sound with not a note of music in it. A dance is sometimes indulged in at which both women and men join forming a circle close together. The circle moves round with a slow heel and toe step to the accompaniment of the wind music referred to above. One sees little or nothing of their games, and on the whole they are a very sedate, lazy, serious lot of people. Yet they willingly, if asked, join in any game of football amongst the Goorkhas, and seem to enjoy themselves immensely. It is then most noticeable from their movements that, like all savages, they are ungraceful when running, never having had occasion to do so.

Beggars. There are no mendicants amongst the hill tribes.

Religion. Of the nine divisions of hill tribes described above, none present striking contrasts either in their domestic lives or in manner in which they abide by and recognize certain common principles which regulate their social usages connected with birth, marriage, death, divorce, inheritance

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and debt. Without the faintest notion of a Supreme Being, the races enjoy a happy primitive religion which sees in the mountain streams, trees, and woods mysterious spirits whose mission is to watch over them for good or evil. Superstitious or ignorant to a degree, the hill men look to these spirits for the relief of all their bodily ailments, for protection from contagious diseases, and even from death itself, and make suitable offerings to them according to their status. Before embarking on any undertaking associated with the routine of their daily life, whether it be, for instance, the commencement of a journey or the selection of the site for a new village, these spirits must always be consulted. They have neither priests nor caste distinctions, nor is polygamy common, though a few chiefs practice it.

Marriage and Divorce.

Divorce is common and easily obtained, marriage being regarded simply as a Civil rite. At no period do their women or men appear to have married with natives of the plains or to have imbibed their religion or race prejudices, with the result that we still find the hill tribes of Arakan without priests and gods, and with no mythology. The hill women are decidedly plainer than the men, and as they work harder and do more of the manual labour in the "jhooms" or clearings, they become coarse and uninteresting with painfully ugly high shoulders. The practice of carrying up hill on their backs, heavy baskets of paddy, cotton or firewood, fastened round their foreheads merely by a piece of bark, has conduced towards making them mostly knock-kneed and causing them to waddle in a most ungainly manner. During marriage the women are usually faithful to their husbands. The principal causes urged for separation are much the same as those which influence highly civilized communities. The return of dowry, which generally amounts to from four to five pounds, by the husband to the wife, is all that is necessary to obtain a divorce. Amongst almost all the tribes including the Chins it is the custom for the widow to become the wife of her late husband's brother. A girl settles down to married life at the age of 17 and a man at about 20 to 21.

Slavery.

Although slavery in a mild and also in its worst form is common among all the transfrontier tribes, it is non-existent amongst the people living within the administrative frontier.

As past records show, slaves in the hills arrange themselves in three groups—

(1) War captives or those taken in raids.
(2) Debtor slaves.

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(3) Slaves who have become so voluntarily or who have been made over as slaves by their relatives in default of payment of gambling debts.

In several instances war captives have been sold by more remote transfrontier Shandu tribes to other transfrontier tribes and by them again to tribes within our frontier. It has been found impossible to ameliorate the condition of these captives, and they have consequently been left *in statu quo*. There are, for instance, some who, carried off in raids at a tender age and oblivious of, or having survived, their relatives, become part and parcel of the family household.

Captives carried off in raids are not invariably sold into hopeless captivity, for the relations of the captive in many instances manage to effect the release of the captive after much discussion of the terms carried on through the agency of a neutral clan though some years may have intervened since the commission of the raid. The ransom demanded is proportional to the position in life of the captive and his family.

The village of the Kami Chief La Hauk on the Pi Chaung who was only gathered to his fathers in the year 1906, was attacked by the Lushais in 1869, and his younger son, a lad of 13, carried off into captivity together with four others, namely, La Hauk's wife, eldest son and daughter, and it was not until as late as 1875 that he was able to effect the ransom of the youngest lad by a payment of nearly Rs. 700. The others were afterwards ransomed at different periods for different sums. Payments for these ransoms are usually demanded in the form of hill cattle, spears, muskets, gongs and copper bowls; the possessions chiefly valued by the transfrontier tribes. Cholera has just carried off La Hauk's son, namely, Laing Tè, a paid Chief of Daletmè, one whose services will be much missed and who cannot easily be replaced.

IV.—Agriculture and Irrigation.—The method of cultivation throughout the district is that known as "taungya," the same wasteful system as that pursued by all wild hill tribes throughout India; a system inveighed against by our Forest Officers.

A suitable spot on the side of the hill is selected or cleared of jungle which is set fire to in the month of April, and the seed—cotton, sessamum, paddy and other vegetables—is sown shortly afterwards and all come up together. The only agricultural implements used are a "dah" or chopper, and a small axe or tomahawk of a triangular piece of iron

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with the small end inserted through a solid piece of bamboo as a handle. This latter is used for digging and weeding up the soil. The seed is sown broadcast in the case of paddy, and no transplanting takes place although the young paddy plants are weeded and thinned out.

Principal Crops.

Paddy, cotton and tobacco are the three main crops. Hill cultivation or "taungya" paddy is generally poor, and this kind of cultivation is ordinarily resorted to in Burma, only as where there is not enough level land available for cultivation. The crops grow and mature during the rainy season, and are reaped eventually in August. The rainfall, although it varies, is good throughout the district. The virgin tree and bamboo forests to be met with in unadministered territory is preferred, however, for "taungya" purposes, as culturable waste land within the administered area is now said to be poor and more or less worked out.

Of late years, however, the hill tribes have suffered to some extent from scarcity of food grain, which may be attributable to one or other or a combination of the following causes :—

(1) To poorness of the soil as compared with that in the virgin forests met with in the transfrontier region, and to the limitation of the area available for "taungya" or clearing operations.

(2) To the fact that the paddy "taungya" cultivation which involves more labour and trouble may be said to be not receiving the same amount of attention as tobacco cultivation, which the people have found an easy and lucrative source of livelihood.

(3) The inherent laziness and apathy of the people, who as a rule never cultivate enough grain for their own consumption.

(4) To the fact that the majority of the hill people sell all their grain for high prices as soon as reaped, and that the money so gained is wasted in feasting.

(5) The increase of tobacco cultivation, however, at the expense of "taungya" paddy is perhaps not to be regretted on the whole, for taungya clearing is a wasteful method of cultivation, and it is desirable perhaps in the interests of the tribes themselves that the practice should be more or less discouraged, although, of course, the same amount of land available for paddy planting is not available, and more will be available, for tobacco. No irrigation is done in Northern Arakan, as the configuration of the country, which is extremely hilly, does not lend itself to the system.

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Tobacco. Tobacco planting is practised in the low-lands, and on the rich alluvial deposits formed along the banks of the larger rivers and streams after the heavy rains have subsided in October. The seed, which is mostly of American origin, is sown broadcast on the alluvial deposits in November, and when the plants are about two feet high, the lower leaves are broken off to throw vigour and substance into the plant. The remaining leaves are plucked in April and strung through the stalk on thin bamboo skewers, about 30 to a skewer, and after being hung up in a shed or house to dry and arranged in bundles are ready for sale. Owing to the ignorance of a proper system of fermentation and curing, the tobacco is coarse and only commands a local sale. The local demand for the tobacco in the plains is already great. From an approximate return furnished, 14,000 maunds were exported from the hills in 1906. The Chins are the only division of the hill tribe who do not cultivate tobacco as a livelihood. The hill tribes doubtless in the first instance acquire the knowledge of the culture of the plant from the Chaungthas and immigrants from the plains, for old documents are in existence which go to show that tobacco was grown more than a century back in these hills, and so prized that it formed part of the tribute which was paid to the old Arakanese Kings by their Chaungtha subjects.

The pursuit of cotton and tobacco cultivation allows a hill man of industrious habits to realize on an average a yearly income of about £4 or Rs. 60 to £5 or Rs. 75, by the sale of his cotton, and from £6 or Rs. 90 to £10 or Rs. 150 by tobacco, while the earnings of a family would be considerably greater. The ruling price for the last three years, 1904-05-06, has been Rs. 4 to 5 per maund for the former and Rs 15 to 25 per maund for the latter, while the outturn of both, and especially of tobacco, has been considerable. A great portion of the surplus cash, which with a rich prolific soil is acquired as shown with but little trouble by cultivation, is generally soon squandered in feasting and drinking—valuable hill and low-land cattle, pigs and goats being killed regardless of expense; as many as from 10 to 20 animals often being slaughtered at one feast. In olden times, however, when the people appear to have been more opulent, from 30 to 40 heads of cattle were often tied up and speared to death at one feast, the slaughter being followed by days spent in eating and drinking. The people are now much too poor or too sensible to think of sacrificing more than a few pigs at a time, or two or three hill bulls or low-land cattle at most. These jovial

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assemblies, although they sometimes become uproarious towards the end, rarely terminate in a fight.

The total area cropped in 1906-07 was 10,872 acres of which 9,098 acres were under paddy. Tobacco covers 1,374 acres which stretch along the banks of the rivers and creeks. The only other crops are cotton (300 acres), and sessamum (100 acres). Artificial irrigation, besides being unknown, is unnecessary. There is hardly 200 square yards of flat country anywhere throughout the district, and the configuration of the country moreover the steep hill sides do not lend themselves anywhere to even terrace irrigation.

Economic condition of Agriculturlists.

The hill people of this district are perhaps the most backward in this, or indeed any other, division in the matter of education or intellectual status, and the natural conditions of Northern Arakan hardly lends itself to agricultural prosperity, although there is no doubt the people are very much better off than they were. Most of the hill soil is poor and the rainfall at times is uncertain, and the people are few in number. But for young bamboo shoots, which are very plentiful in this district, and a supply of other wild roots and leaves it would go hard indeed with the people at times, when shortages in food occur in July and August and before the cold-weather crops are gathered in. It will be a long time before any of these hill tribes can be induced to take up in earnest, or even experiment, some new industry.

Forests.

V.—Forests and Minerals.—There are no reserved Forests, but it is now proposed to reserve the Tein Lak valley near Paletwa for an experimental rubber plantation. The hills are clothed with thick bamboo and tree jungle, the former predominating nearly everywhere owing to *taungya* or hill-side cultivation. The principal forest trees are "Kamaung" (Lagerstoemia flos reginea), "Pyinkado" (Xylia dolabri formis), "Thitkado" (Cedrela-toona) and "Thitkha" (Pentace Bumanica). A few teak plantations which were started in 1872 are in a flourishing condition, but they all appear to be running to stem without equivalent girth, due no doubt to the fact that they have not been thinned out sufficiently, or perhaps to the lopping of the lower branches. Judging from the marvellous manner in which teak takes root from fallen seed and springs up everywhere throughout the hill tracts, there is not a shadow of doubt that were the matter to be taken in hand, and its cultivation pushed, that it would in time be a great source of wealth to the Forest Department. The young seedlings spring up so rapidly

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and in such profusion in somes places that their growth is kept down with difficulty. The principal minor forest products are cane and bamboo. The area of unclassed forest is approximately 3,338,222 acres. The following trees are reserved: Kamaung, Pyinkado, Thitkha, Thitkado, Padauk, Koko, known here as Sampe. Kanyinbyu (Dipterocarpus alatus). On these the following taxes are levied, *viz.*, Rs. 35, 20 and 10 per ton on teak, Rs. 20 on Padauk, Rs. 40 on Koko, and Rs. 8 on Pyinkado, Thitkha and Thitkado, whilst Rs. 6 per ton is levied on all other reserved trees. The Royalty is also levied at lower rates on a number of unreserved trees and other minor forest produce. The forest receipts for 1906-07 amounted to Rs. 4,267. Free licenses to cut reserved and unreserved trees are issued by the Deputy Commissioner only, whilst prepaid trade licenses are issued by the Deputy Commissioner as well as by the Headquarters Myoôk. Seniorage on unreserved trees and bamboos is collected by Forest and Police officials at stations on the main streams, *viz.*, the Kaladan and the Lower Lemro. Sanction has now been received to levy two-thirds of the sanctioned royalty upon all forest produce brought into administered territory. The Arakan Hill Tracts furnished nearly all the bamboos required for the Akyab district, and the Hill Tracts take a leading part so far as the revenue obtained on bamboos is concerned.

Minerals. No minerals of any description have as yet been discovered in Northern Arakan, but, of course, little or no prospecting has ever taken place.

VI.—Occupations and Trades.—The only occupations practised are weaving, basket making and pottery, but there is nothing very striking in either the quality or quantity of the articles turned out. Cotton and silk is the material used for weaving, and rough cloths and blankets varying in pattern with the nationality of the weaver are turned out of the local hand-looms in fair numbers. Long earthernware pots covered with a cane net-work are manufactured by the Chins in the Northern Eastern Frontier of the district. Haversacks or "Lwe Eks" of various patterns are also manufactured and brought into the district in large numbers by the Shandus for sale, who exchange them for goods from the native shop-keepers.

VII.—Means of Communication.—The whole external trade is with Akyab, the principal exports being tobacco, cotton and sessamum, and the imports paddy, piece-

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goods, salt and cattle. The trade is carried on by native boats principally. The total value of the exports by country boats is, approximately, Rs. 60,000. A light draught steamer belonging to the Arakan Flotilla Company, Akyab, which runs twice a week between Akyab and Paletwa, does a small carrying trade, and also carries the mails to and from this place. There are no made metalled roads within the interior, and communications are carried on by river in small canoes and by jungle pathways for about 280 miles, for the up-keep of which Government makes itself responsible. The cost of maintaining these tracks or bridle-paths, of which the most important are those from Lower Lemro Police-station to Ranchaung, Paletwa to Kaladan, Paletwa to Sami, Sami to Pengwa, and Kaladan to Pichaung, amounted approximately to Rs. 500 during 1906. All travelling in the district is done by boat and overland on foot. There are no ponies available anywhere, nor yet any transport animals except two elephants which have been placed by Government at the disposal of the Deputy Commissioner. A pony could be taken over many parts of the district, but one would have to mount and dismount so often, owing to the absence of bridges, that a pony would be a hindrance and really of little use. Good boat communication is maintained between all the posts in the district and the pathways and roads, such as they are, are good. Coolies and boatmen are paid at the rate of annas 8 per diem.

IX.—Administration- General.—There are no Subdivisions or Townships, and the whole of the executive work is carried out by the District Superintendent of Police, who is gazetted as a Deputy Commissioner under the Arakan Hill Tracts Civil Justice Regulation, with the aid of a Myoôk or Headquarters Judge, and a Judicial and Revenue establishment, and 18 paid Chiefs or Village Police, who are paid from the District Cess Funds. These paid Chiefs, who are also headmen appointed under the Village Act, collect revenue and receive a commission of 10 per cent. on their collection. There are 10 *Ywa Thugyis* who are not paid, and who receive no revenue commission. The village staff includes 300 *Sèingaungs* or headmen of ten houses who are practically petty village headmen.

Civil Justice and Crime.

Justice is administered by two Courts, that of the District Magistrate and the Court of a Myoôk or Headquarters Magistrate. The latter attends to, and disposes of, all applications and civil cases in the absence of the Deputy Commissioner on tour. Serious offenders are committed for

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trial to the Sessions Court of Arakan at Akyab. Crime is light as a rule. On an average about 40 petty criminal cases are instituted during the year. Dacoity and violent crimes are almost unknown now, and it is very occasionally that a murder is committed. The most common form of civil cases are suits for recovery of monies lent and dowry cases. Civil cases, when practicable, are referred to Paid Chiefs for arbitration if both parties are willing, if not, the cases are taken up by either the Headquarters Judge, who exercises the power of an Extra Assistant Commissioner, or the Deputy Commissioner, who exercises the original and appellate jurisdiction under the Arakan Hills Civil Justice Regulation, VIII of 1874, and V of 1876. Since the above was written, owing to the death of Mr. W. B. Addis in April 1908, the Headquarters Magistrate's appointment has been left vacant.

Hill laws. The following is an abstract of the Hill Laws as given by Mr. Davis and quoted by Mr. St. John, two successive Superintendents:—

Criminal.

Murder or Homicide.

1. If a person commit murder he should be fined the value of two slaves and several spears, swords and gongs, say in all about Rs. 600. If death be caused accidentally, the fine should be half the above.

Raid.

2. When a village is plundered by a body of raiders, the leader alone is to be held responsible, and if apprehended, is bound to return the value of all property taken (including the head-money of persons killed), and also to pay a fine.

Raid and Arson.

3. If a village be burnt down in committing a raid, the leader is bound to make good the damage done and to pay a fine in addition.

Theft.

4. A person who commits theft is bound to return the property or its value, and to pay a fine not exceeding Rs. 30.

Grevious hurt.

5. A person who causes grevious hurt may be fined Rs. 100.

Assault.

6. If a person assault another, he is to pay a fine not exceeding Rs. 30.

Rape.

7. If rape is committed on a married woman, the husband is entitled to demand a sum not exceeding Rs. 60. Rape of an unmarried woman is to be punished by a fine not exceeding Rs. 30. Besides the fine, the offender has to pay for the animal (pig) slain to make the agreement binding.

When rape is committed in a raid, any raiders caught red-handed are at once beheaded, and the heads stuck up in the village.

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A woman may not receive a fine, but a male relative or husband may receive it for her.

Civil.

Ordeal.

1. If two persons dispute about a debt or other matter and neither can produce evidence they are obliged to go through the ordeal of ducking the head in the water, and the decision is given in favour of him who keeps under longest.

Execution.

2. If a debt be not paid and the debtor is not apprehended, the creditor's party, if strong enough, attacks the debtor's village and carries off as many captives as it can.

Interest.

3. The interest on a debt is double the principal if one year be allowed to expire from the date on which it was contracted.

Sons liable for father.

4. The debt of the father must be paid by the sons.

No male issue.

5. If a man die without male issue, his property is claimed by his nearest male relative; he therefore, is responsible for the debts of the deceased whether there be property or not.

Minority.

6. Should a man die leaving a son who is a minor, the nearest male relative acts as guardian until minority ceases on marriage, when he is bound to give account of his stewardship.

Women.

7. A woman cannot inherit and is therefore not responsible for a debt.

Division of inheritance.

8. If a man die leaving two or more sons, the property is divided as follows:—

If there are only two, they divide equally: if there are more than two, the eldest and youngest take two shares each, and the others one share each.

Customs to be observed.

9. On the death of the father, the eldest son must give his maternal uncle a full-grown buffalo or the value. On the death of the mother, the youngest son must give a paternal uncle a full grown buffalo or the value. If this cannot be done, a son should be given.

Bequeathing sons.

10. If a man be on the point of death and cannot pay his debts, he must leave a son to the creditor to work it off.

Slaves.

11. Slaves do not inherit unless adopted according to rule; if inheriting as having been adopted, they will be held responsible for debts. If a slave, however, be adopted by a master who has sons, he cannot inherit.

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Marriage.

12. There is no fixed age for marriage, nor any constraint used to influence choice. Marriage is contracted on consent of the woman's parents after payment of the fixed dowry by the suitor.

Divorce.

13. (*a*) If a husband wish to divorce his wife, he may do so and take all the children; but in so doing he will forfeit claim to dowry.

(*b*) If a woman have children by a former husband, she is entitled to them on divorce.

(*c*) A divorced woman must, until remarried, be supported by the male relative who receives her dowry or by his heir.

Dowries.

14. (*a*) No female can receive dowry; it must be received by the nearest male relative.

(*b*) If a husband chastise or ill-treat his wife, and she absconds in consequence, he is nevertheless entitled to receive back the dowry.

(*c*) If a wife abuse or ill-treat her husband, he may chastise her; but if on that account he divorces her, he forfeits claim to the dowry.

Adultery.

15. (*a*) If the husband divorce the wife for proved adultery, he is entitled to receive the dowry paid by him, and may also demand a sum equal to the dowry from the adulterer in addition to fine and costs.

(*b*) If a man commits adultery, the wife has no redress.

16. Should a woman die in giving birth to a child before marriage, the reputed father must pay her value to her father or nearest male relative.

Oath is usually taken by swearing to speak the truth on a musket, spear, sword, tiger's tusk, crocodile's tooth and stone hatchet (supposed to be meteoric—they are occasionally found when cutting the jungle); these are all held together in the hands whilst repeating the oath. This is not much feared, and it is said that the Kami considers an oath taken on the skull of a cat or tiger more binding. Some Mros say that an oath taken on the praying mantis is binding whilst this is denied by others.

Public Works Department.

It has been found necessary to station a Public Works Department Overseer here, as a good many public works have been constructed recently, requiring the presence of an official of that department. As other works are expected to be sanctioned in the near future, the appointment will probably be made a permanency.

Police and Jails.

There are three Police-stations and four Out-posts in the district, as follows:—Daletmè Police-station and Kaletwa

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Out-post on the Northern Frontier, Sami Out-post, Pengwa Out-post and Lower Lemro Police-station on the Eastern Frontier, with a Police-station at Paletwa, the headquarters, and an Out-post at Kaladan. Kaletwa, Daletmè, Paletwa and Kaladan Police-posts are all situated on the Kaladan river in the order named. Sami is situated on the Mi *chaung*, whilst Pengwa and Lower Lemro are on the Lemro river. All the police-posts with the exception of Kaladan Out-post are guarded by Gurkha sepoys of the Arakan Hill Tracts Military Police Battalion. The Superintendent is the head of the Civil Police and controls a force at present of one Headquarters Inspector, six Sub-Inspectors, ten Head Constables and 37 Constables. A Circle Inspector and Deputy Superintendent which have been sanctioned for the district have still to be added to the staff. Despatches are carried, and communications are kept open, between the various police-posts by weekly and fortnightly Civil and Military Police-boat and land patrols. The Military Police force consists of three native officers and 197 non-commissioned officers and sepoys. Fifty-seven of these Military Police are at headquarters, the remainder are distributed at the abovenamed frontier posts with a small proportion of Civil Police attached to each post. The Arakan Hill Tracts Military Police forms a separate Battalion and is composed of Gurkhas. The District Superintendent of Police or Deputy Commissioner is the *ex-officio* Adjutant of the Battalion. There is no jail in the district. All prisoners convicted to imprisonment are sent to Akyab Jail to serve their sentences.

X.—Revenue Administration.—The revenue of the Hill Tracts is extremely small, and it is constantly impressed upon the Superintendent by Government that for the present the amount of the revenue is a small matter in comparison with the work of preventing raids, suppressing slavery, and conciliating the petty Chiefs on the border. There are only two heads of revenue-tribute at the rate of Re. 1 per family working taungya crops other than tobaccos and Re. 1 per plot of tobacco. The revenue of the district which has not been settled, is levied under the authority of the Arakan Hill District Laws Regulation, IX of 1874. In 1906-07 there were 10,875 acres under cultivation paying Rs. 7,504 in revenue, the total revenue in that year being Rs. 12,283, tribute bringing in Rs. 4,779. The total revenue in 1890-91 was Rs. 7,000. Nothing is at present obtained on fisheries or in the shape of excise

Revenue Administration.

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revenue, no duty being levied in the manufacture of "khaung" or rice beer, which is brewed and consumed in considerable quantities by the hill tribes.

Opium. Little, if any, opium is smuggled through this district, but when it is passed through, it probably comes by way of the Kaladan and Pi rivers from Chittagong *viâ* Daletmè and Kyauktaw in the Akyab District. There is a large stretch of unknown, unvisited and unprotected country to the west and north-west of Paletwa abutting on Chittagong and Northern Arakan, and with Akyab District to the south where it can easily be passed down without detection.

As no beat patrol system can be worked at all satisfactorily from Paletwa, it is not easy to get at the exact truth or cope with the supposed smugglers. Greater efforts are now being made, however, with this end in view, and it may be possible in time to inaugurate a modified system of beat patrols.

Local Funds. **XI.—Local Self Government.**—There is a District Cess Fund which in 1906-07 had an income of Rs. 1,341. In 1903-04 it was Rs. 876.

XII.—Education.—After Salween and the Chin Hills, Northern Arakan shows the lowest figures for illiteracy of any district in the Province. The proportion of the population able to read and write in 1901 was only 31 in every thousand. There is a Vernacular Primary School consisting of 40 pupils with two teachers, and the educational expenditure is Rs. 110 derived from the District Cess Funds. It is proposed to open another school at Daletmè during the coming year 1907-08, and it is hoped also that the Kamis and Chaungthas from the district may see the advantage of allowing their children to be boarded and looked after on the premises at little cost to themselves.

Hospitals. **XIII.—Public Health.**—Paletwa has a Civil Hospital with accommodation for 28 male and 8 female patients, but extensions are to be made during the coming year which should allow of an increase to the above number. The number of patients treated during 1903 was 2,620 as compared with 4,636 in 1906, and the number of operations 43 as compared with 55 in 1906. The expenditure in the same year amounted to Rs. 4,100 as compared with Rs. 4,215 in 1906. Fevers, cholera, small-pox, measles, and skin diseases are prevalent; cases of leprosy of more or less virulent types are to be met with in nearly every village, and the percentage of insane

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persons is said to be higher than anywhere else in Burma except the Chin Hills. Statistics show that the conditions of life in the Hill Tracts are far from favourable. What tends to make the climate the more trying and depressing is the extreme ranges the thermometer is liable to at times, *viz.*, 56 degrees to 58 degrees in the early morning and over 90 in the afternoon; this together with thick fogs and an extremely moist atmosphere throughout the greater part of the year has gained for the country anything but an enviable notoriety. But owing to recent extensive jungle clearing, firing and drainage, there has been a considerable improvement.

Vaccination as in other parts of Burma is optional, but is readily enough resorted to especially when an epidemic breaks out. Two vaccinators are attached to this district. During the year 1906, 1,599 persons were vaccinated. It is calculated that 46 out of 1,000 persons of the whole population are protected. This estimate is probably low, for the average number of persons successfully vaccinated during the past five years has been returned as 1,123; 1,510 persons were vaccinated during the year 1907-08, and steps are now being taken to vaccinate all Military Policemen and other officials who have not been operated upon in recent years. These precautions are very necessary in this district to guard against any outbreak occurring next open seasons as the sepoys will in all likelihood have to visit many new trans-frontier villages where the people have never been operated upon. This country, moreover, is noted for the virulent manner in which small-pox breaks out and spreads rapidly. Vaccination.

Everything that can be done at Paletwa to mitigate the evils of malaria and epidemics in the way of improving the drainage of the town and its surroundings, and the destruction by fire of all heavy undergrowth in the vicinity, is being done. Three new wells were also recently sunk by Government for the use of the hospital, the people, and the Military Police, in the hope that the good drinking water thus obtained would have a beneficial effect and further mitigate the chances of outbreaks of epidemics occurring. Hitherto there was only one well for the whole population, Military and Civil. In the district little or nothing can be done in the way of sanitation. Village sanitation.

When any epidemic of cholera or small-pox breaks out, and these are frequent, the people either shut themselves up in their villages, or flee into distant and out-of-the-way hills and valleys till the epidemic subsides.

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XIV.—Minor Articles—Paletwa.—The headquarters of the Northern Arakan District in Lower Burma, situated in 21 degrees 18 minutes N., and 92 degrees 51 minutes E, on the west bank of the Kaladan river. Paletwa is an insignificant village with a population in 1901 of 481, perched on a high bank well above the stream in a narrow gorge. The Civil Station consists of the following permanent buildings: the Deputy Commissioner's office, which is combined with a Police-station, the Civil and Military Police offices, which stands in a separate building by itself, Circuit-house, a Public Works Inspection bungalow, Magazine, Police store-room, and the residences of the Deputy Commissioner, Headquarters Judge, and Headquarters Inspector. The Military Police barracks and two native officers' quarters are also permanent buildings. The station is traversed throughout its entire length by a number of metalled pathways. There is a small pontoon or wharf on the river bank below the village alongside of which the Arakan Flotilla Company's launches are moored. On the bank are several fine groves of teak the remains of an early plantation.

The following Officers were in charge of this District since 1887.

Serial No.	Name of Officers.	From date.	To date.
1	J. D. Mercer ...	5th March 1886 ...	19th March 1888
2	E. H. Molloy ...	20th March 1888 ...	9th Augt. 1888
3	R. A. L. Fanshaw...	10th Augt. 1888 ...	19th April 1890
4	B. H. Davidson ...	20th April 1890 ...	1891
5	R. H. Greenstreet ...	13th March 1891 ...	11th May 1893
6	H. Deighton ...	12th May 1893 ...	25th Augt. 1893
7	R. H. Greenstreet ...	26th Augt. 1893 ..	29th Augt. 1895
8	A. E. Stehelen ...	30th Augt. 1895 ...	13th Nov. 1895
9	R. H. Greenstreet ...	14th Nov. 1895 ...	15th April 1897
10	A. E. Stehelen ..	16th April 1897 ...	2nd May 1897

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Officers who were in charge of this District since 1887—concluded.

Serial No.	Name of Officers.	From date.	To date.
11	St. L. B. Aldworth	3rd May 1897 ...	30th June 1898
12	A. E. Stehelen ...	1st July 1898 ...	14th Sept. 1898
13	St. L. B. Aldworth	15th April 1898 ...	10th April 1900
14	E. G. Mumford ...	15th April 1900 ...	30th Sept. 1901
15	H. Thompson ...	1st Oct. 1901 ...	19th Nov. 1901
16	E. G. Mumford ...	20th Nov. 1901 ...	21st April 1902
17	A. Downes ...	22nd April 1902 ..	21st May 1902
18	C. M. Prendergast ...	22nd May 1902 ...	15th Sept. 1906
19	W. S. Thom ...	15th Sept. 1906 ...	... ..

W. S. THOM,
Deputy Commissioner, Northern Arakan.

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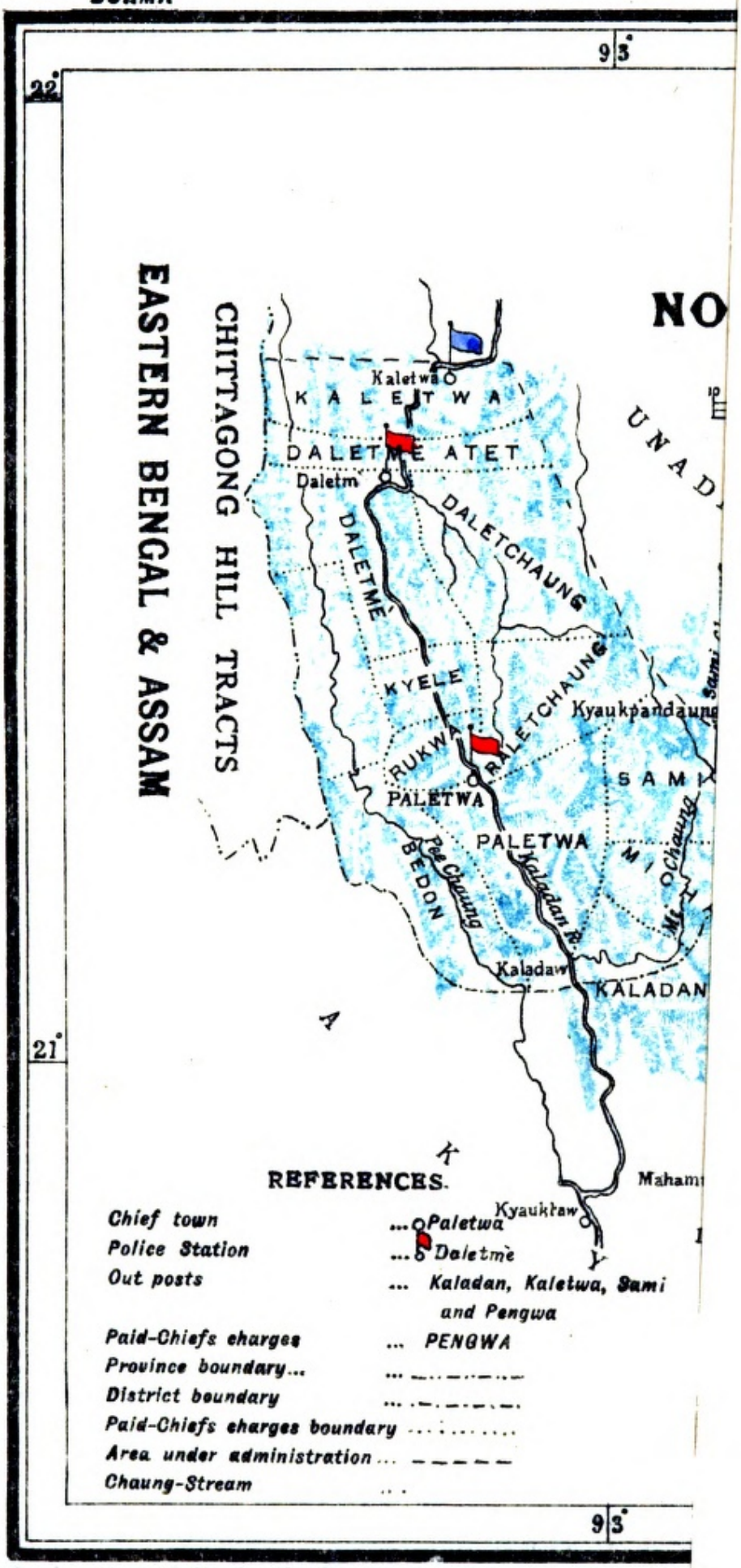

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